DOCUMENT RESUME

ED 028 865 RC 003 361

Indians of the Great Lakes Area.
Bureau of Indian Affairs (Dept. of Interior), Washington, D.C.
Pub Date 68
Note-28p.
Available from-Superintendent of Documents; U.S. Government Printing Office, Washington, D.C. 20402 (0-311-555, $0.20).
EDRS Price MF-$0.25 HC Not Available from EDRS.
Descriptors-American Indian Culture, *American Indians, Ancient History, *Archaeology, Demography, Employment Patterns, *Ethnic Groups, Federal Aid, *Geographic Distribution, History, Population Distribution, Religious Cultural Groups, Rural Population, *United States History
Identifiers-Chippewas, Foxes, Hurons, Menominee, Miamis, Oneidas, Ottawas, Potawatomis, Sacs, Sioux, Stockbridge Munzees, Winnebagos

Geographic distribution of 11 American Indian tribes in the Great Lakes area is described, along with archaeological data relating to the history and customs of ancient Indian tribes residing in this region. European impact, especially French, upon early traditional Indian cultural patterns is discussed. Each of the Indian tribes living in the Great Lakes region today is treated individually with respect to methodology employed in hunting, home construction, and religious rites peculiar to that tribe. Programs instituted by modern Indian tribesmen to earn a livelihood in the Twentieth Century, along with governmental assistance programs currently underway, are also described. (DA)

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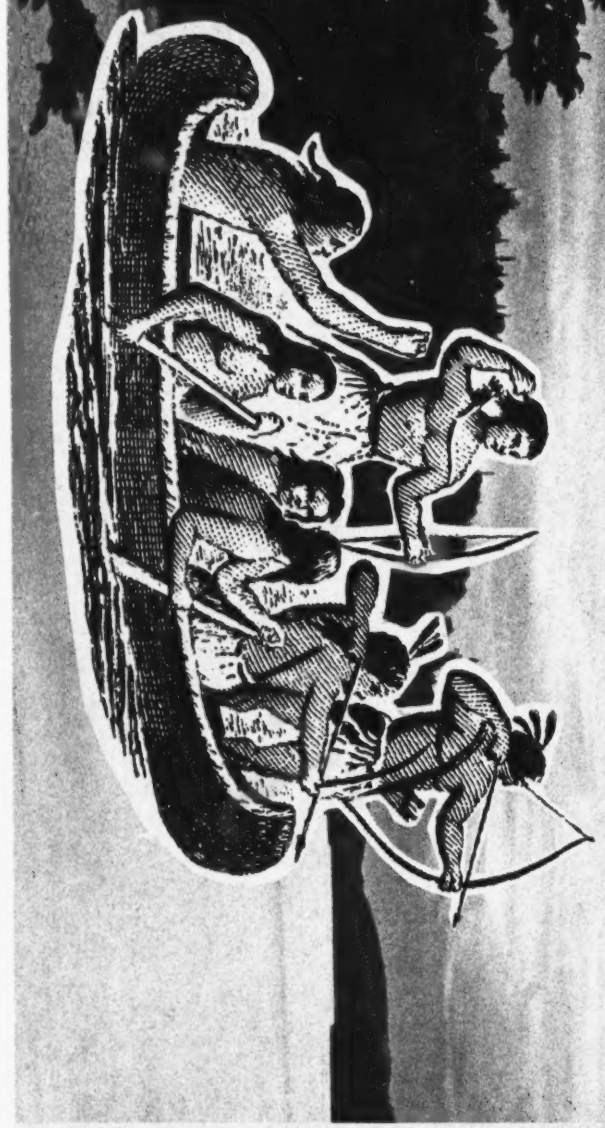

INDIANS OF THE

Great Lakes

AREA

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Introduction

Many citizens of any modern megalopolis of the United States would welcome a population of less than one person per square mile. For the 17th century American Indian, it probably would have seemed almost overcrowded.

Such was the situation reported by the first Europeans to visit the Great Lakes region in the 1600's. These first "census reports", supplied by the estimates of explorers, missionaries and traders, indicate that an area of approximately 144,000 square miles may have supported about 100,000 people—the aboriginal residents. Some authorities believe that ten percent of the population of North America, north of Mexico, was concentrated near the majestic inland waterways.

Into this humming center of Indian life the white man came—to change the native cultures, exploit the fur resources, play one tribe against another, and eventually to claim the land and all its resources. But the mark of those early tribes is indelible upon the land and many of their descendants live today in the States bordering on the Great Lakes. Their history is a proud, although tragic, part of America's pioneer past.

INDIANS OF THE GREAT LAKES AREA

When History Began

When 17th century European explorers pushed into the area of the Upper Great Lakes, they found it the homeland of many tribes. There were Hurons; Ottowas; Chippewas or Ojibwas; Potawatomis; Winnebagos; Menominees; Sacs; Foxes; and Miamis. Most numerous probably were the Hurons and Chippewas. The Foxes and Menominees were fewest in numbers.

The Indians living on the shores of Lakes Superior, Michigan and Huron were hunters and farmers in varying degrees. Where agriculture was practiced, population clusters were found. Where the hunting of forest game was the chief means of livelihood, there were fewer Indians. Relatively less land area will support a farmer than a hunter.

Each tribe had its own language, belonging to one of three main language families. The Hurons spoke an Iroquoian language; the Winnebago speech has been classified as Siouan and the other tribes belonged to the large Algonquian family of languages.

Earlier Ages

Although the white man raised the curtain on Upper Great Lakes Indian culture, the area had known a long history of development by aboriginal peoples. Archaeological findings indicate that men began to enter these lands as early as 7,000 years before the birth of Christ, as the continental glaciers retreated. By 500 B.C. the lakes had assumed the approximate forms they have today.

A succession of cultures developed, culminating in the period anthropologists label Late Woodland—from A.D. 800 to 1600. From primitive hunters who pursued the mastodon and giant beaver, through the mysterious period of the copper workers and the highly developed Hopewell culture that flourished and died long before Europeans came, there was bustling life around the Great Lakes. The cultures developed by groups long resident in the region became mingled with those of peoples wandering in from the river valleys of the south, forming patterns that are now fascinating problems for the archaeologists.

Aerial view of Great Serpent Mound, an effigy mound in Adams County, Ohio, bears witness to an ancient civilization that had passed away long before the coming of European explorers. PHOTO: COURTESY OF THE MUSEUM OF THE AMERICAN INDIAN, HEYE FOUNDATION

Indian Life

With the beginning of written records we learn more about the later Indian residents of the Great Lakes area. The Hurons were mainly farmers who hunted as a sideline to supplement their food supply; the Chippewas were primarily hunters; other tribes divided their time about equally between the two pursuits. The Menominees and Winnebagos supplemented their activities by gathering wild rice, still a factor in the Indian economy of the region today.

All of the tribes of the upper Great Lakes were essentially sedentary, except for the Chippewas, who were not in the main path of white settlement. For this reason, the

Chippewa Indian harvesting wild rice. PHOTO: COURTESY OF THE SMITHSONIAN INSTITUTION

Chippewas were perhaps the tribe least affected by the arrival of Europeans.

The tribes have been divided by anthropologists in various ways, according to customs and social organization. Generally, the Winnebagos, Menominees, Sacs, Foxes, and Miamis, and their neighbors to the south and west, used similar systems to regulate marriage and to classify their relatives. The Chippewas, Ottawas, and Potawatomis shared another common system of managing these matters, but held differing views on the matter of descent. The Hurons reckoned descent through the female line, while the others favored the patrilineal method.

The tribes in the south and southwestern section of the Great Lakes region—Sac, Fox, and Miami—were oriented toward the open prairies where they engaged in communal hunts for buffalo. In the northern forests, the Ottawas and Potawatomis separated into small family groups for hunting; the Winnebagos and Menominees used both hunting methods interchangeably.

European Impact

The first major effects of contact with Europeans were cultural changes brought by the French. Stone, wood, and bone weapons, tools and utensils were soon replaced by items

Watercolor of a Kickapoo with his prayer stick by George Catlin, noted portrayer of Indian life (1796–1872). The stick was used as an aid to Christian devotions. PHOTO: COURTESY, SMITHSONIAN INSTITUTION

of iron and brass. Pottery vessels were supplemented with brass kettles from Europe, and French-style bastions and gates were added to the wooden stockades which some area Indians built around their permanent villages.

Marine shell beads, acquired through trade with distant tribes on the Gulf Coast, gave way to porcelain beads from the Old World. Brass rings and bracelets became popular adornments.

Traditional weapons such as the short blade of chipped flint were discarded for French sword blades hafted to wooden spears; guns were introduced to supplement the ancient bow and arrow.

French clothing became a sign of prestige and French food items such as peas and watermelon found their way into Indian diets. Housecats, pigs, geese, ducks, and chickens were introduced by the newcomers.

By the mid-18th Century, contact with the white man was bringing about even more rapid cultural change. The tribes increasingly abandoned the old ways for those of the Europeans.

THE TRIBES

Huron

When the white man came upon them, the Hurons were a confederation of tribes living in Ontario between Lake Simcoe and Georgian Bay and as far west as Lake Huron. Some of these Indians appear to have been driven west from homes in the St. Lawrence Valley by the five warring Nations of the Iroquois Confederacy—the Cayuga, Mohawk, Oneida, Onondaga, and Seneca.

Huron life centered in towns and villages, some protected by 15–35 foot walls. Each community had at least one council house. One village, called Cahiague by French writers, was said to have contained 200 large dwellings in which 4,000 to 6,000 people lived.

The larger homes were of the eastern long house type, a communal dwelling between 150 and 180 feet long, constructed of slabs of bark covering a pole frame. Each house was divided by a long passage running lengthways through the center, with compartments for individual families on each side. Sleeping platforms were built into the walls and were

covered with woven mats. About 10 families could be accommodated in an average house, with 5 fires supplying heat and cooking facilities.

Nearby fields were cleared for farming and cultivated to produce corn, beans, squash, tobacco and sunflowers. Hunting was confined to deer drives to acquire skins for clothing; even fishing was more important than hunting as a food source.

Bark canoes provided swift transportation on the nearby lakes and streams. In winter, foot travelers strapped on snowshoes.

The tribe was divided into matrilineal clans, each represented by a chief in the town council, where they met with a town chief on civic matters. Communities with common interests formed bands, headed by a chief who governed with the aid of a council of village and town leaders.

Yoscaha, a supernatural being who lived in the sky, was believed to have created the world and the Huron people. In addition, the Hurons recognized a class of spirits with powers for both good and evil. At death, they thought the soul left the body to live in a village in the sky.

An important feature of Huron religious life was the Feast of the Dead, which occurred at intervals of 8, 10, or 12 years. On these occasions the dead were disinterred and reverently reburied in a mass grave.

The Huron Migrations

In 1648, armed with guns acquired from the Dutch, the Iroquois began an invasion of Huron country that led to the defeat and destruction of the Huron Confederacy and the scattering of their people. The war was actually a final chapter in a long-continuing struggle that was in progress when Cartier first explored the St. Lawrence in 1535. When it ended, the Iroquois were in control of half the country east of the Mississippi and north of the Ohio Rivers.

One group of the defeated Hurons became known as the Wyandots, a corruption of the word Wendat, the name the Hurons called themselves. These refugees fled westward from Georgian Bay to a succession of temporary homes. In 1657 the Wyandots, numbering about 500, found shelter in Potawatomi country near Green Bay, Wis. At one point in their flight they were joined by the Ottawas, who later continued on into the Winnebago and Menominee lands in Wisconsin and northwest Michigan.

Settled in neighboring villages on the south shore of Lake Superior, the two tribes were constantly harassed by warring Sioux. The Ottawas later moved to Manitoulin Island, while the Hurons scattered to Ohio, the Detroit area and into Ontario. Although few in number, these Wyandots gradually became an influential tribe, claiming much of

Ohio and supporting the British against the Americans. As white settlement of the Great Lakes area progressed, they sold their lands under treaties and eventually were removed to northeastern Oklahoma.

Another group of Hurons fled to French protection in the Quebec area and formed the nucleus of a small band that is still living in Canada.

Naval battle between Chippewas and Foxes in canoes on Lake Superior. PHOTO: LIBRARY OF CONGRESS

Chippewa (also called Ojibwa)

The Chippewas preferred to travel in small bands and to hunt in family groups, roaming through the forested lands draining into Lake Superior and northern Lake Huron. They extended their wandering across present day Minnesota to the Turtle Mountains of North Dakota. The Plains Ojibwas even extended into Northern Montana and Saskatchewan.

Where fish were plentiful, as at the rapids of Sault Ste. Marie, fishing was important in the Chippewa economy. Occasionally the Chippewas settled briefly to carry on a rudimentary form of agriculture, but mainly they were nomadic forest hunters.

They developed a practical house that was perfectly adapted to the Chippewa way of life. Their oval, dome-shaped or conical wigwams were built of saplings covered with birchbark strips and could be erected by women in less than a day. The strips of bark were in rolls about 20 feet long and three feet wide that could be carried from one site to the next. A home measuring 14 by 20 feet could house eight people.

For long voyages, the Chippewas traveled by birchbark canoe. Otherwise they journeyed on foot in summer and on snowshoes in the winter.

Social and political life was simpler than that of the settled tribes. Kinship and social organization was based on descent through the father's family. The tribe was divided into clans, usually designated by animal names. As in many Woodland tribes, the Chippewas held the bear in high respect

Museum model of a Chippewa house with interior exposed to show the framework and interior. PHOTO: COURTESY OF THE AMERICAN MUSEUM OF NATURAL HISTORY

and elaborate ceremonies were held when a bear was killed.

The Grand Medicine Society played a major part in Chippewa religious life. One of the purposes of this organization was the healing of the sick by religious means. A mysterious power or *manitou* was believed to live in all objects, both animate and inanimate; dreams were regarded as revelations. A Feast of the Dead, similar to that of the Hurons, was celebrated.

French lithograph of a Chippewa War Dance. PHOTO: LIBRARY OF CONGRESS

The Chippewas, of all the Great Lakes tribes, were probably least affected by the white incursions and the various shifts in power between the European conquerors and the American revolutionists. Drifting through their native forests, never settling on prized farmland, they were little disturbed in the first onrush of settlers. They maintained friendly relations with the French, and were courageous warriors in battles with the Foxes and Sioux.

In the beginning of the 18th century the Chippewas succeeded in driving the Foxes out of northern Wisconsin. They then moved against the Sioux, and, with the formidable Pillager Band of Chippewas in the forefront, drove them across the Mississippi and south to the Minnesota River. In the east they even forced the Iroquois out of the peninsula between Lakes Huron and Erie.

Although they continually raided frontier settlements until the end of the War of 1812, the Chippewas were finally gathered onto reservations in the 19th century and have since remained on lands reserved for them in their original territory in Michigan, Wisconsin, Minnesota and North Dakota. Some small bands of Chippewas sold their lands in Michigan in the 1830's and moved to Franklin County, Kans.

Ottawa and Potawatomi

Sharing the Algonquian culture patterns with the Chippewas were the Ottawa and Potawatomi Tribes. The Ottawas lived in northeastern Michigan and Ontario, bordering Lake Huron. The Potawatomis lived in western Michigan and later moved across the Lake and into northeastern Wisconsin. Expanding southward, they occupied the area of present day Chicago and southern Michigan.

In 1650 the Iroquois, fresh from victory over the Hurons, drove a number of Ottawas into the Upper Michigan Peninsula and the area around Green Bay, Wis., where they sought refuge with the Potawatomis. Many Ottawas, however, remained in the Lower Peninsula.

Their history from that period consisted of a series of moves in search of a homesite free from raids by the more powerful Iroquois on the east and the Sioux on the west. They spread out in every direction, with one group settling among the Hurons along the shore of Lake Erie from Detroit into Pennsylvania. These Ottawas participated in all the Indian wars of the time up to the close of the War of 1812.

A high point in Ottawa history was the 1763 war waged around Detroit by their noted chief, Pontiac. Having brought together most of the tribes northwest of the Ohio River, Pontiac devised a plan to foment an Indian uprising and destroy the British forts and settlements, including the post at Detroit. The uprising was bloody, but unsuccessful and eventually ended in peace at Detroit on August 17, 1765.

Daily Life

Semisedentary, the Ottawas and Potawatomis were divided into bands that lived in agricultural villages in summer and traveled in hunting groups in the winter. The bands appear to have been politically independent, each ranging through its own territory.

Hunting, fishing, some agriculture, gathering wild rice, nuts, roots and berries were important activities. Maple sap was collected and boiled into sugar.

Homes consisted of dome-shaped wigwams as well as the large bark-covered houses favored by the Huron. Villages were usually located along a waterway navigable for canoes. Some communities were surrounded by high wooden palisades.

Clothing was fashioned from tanned animal skins and furs. Skin moccasins and fur robes for winter completed the costume.

In both tribes the families were extended groups of related people who traced their descent through the male parent.

These extended families belonged to clans designated by animal names.

Religious beliefs, including the recognition of *manitous* and the institution of a Grand Medicine Society, were similar to practices of the Chippewas.

The arrival of Europeans had a marked effect on the cultural and social pattern of life among both Ottawas and Potawatomis. When the Government of the United States adopted the policy of "removal"—obtaining Indian lands for white settlement in exchange for new lands in the West—some tribal members moved west of the Mississippi. Descendants of both tribes are still living in Michigan, Wisconsin, and in Ontario, Canada.

Sac, Fox, and Miami

The western and southern regions of the Lake Michigan basin were the homelands of the Sac, Fox and Miami tribes when French explorers made the first contact with them. The Sacs and Foxes resided in northeastern Wisconsin, while the Kickapoos, an ethnically and linguistically related tribe lived just west of them; the Miamis lived in southeastern Wisconsin, northeastern Illinois, northwestern Indiana and southwestern Michigan.

By 1700 population shifts had occurred as a result of the developing fur trade and the occurrence of various intertribal wars. Segments of each of the tribes moved south into Wisconsin, Illinois and Indiana.

These three Algonquian tribes lived in permanent villages of bark houses, combining farming and hunting. Some parts of each year were spent in temporary encampments of oval, reed lodges away from the established villages. In these temporary camps the tribal members hunted game for furs and food.

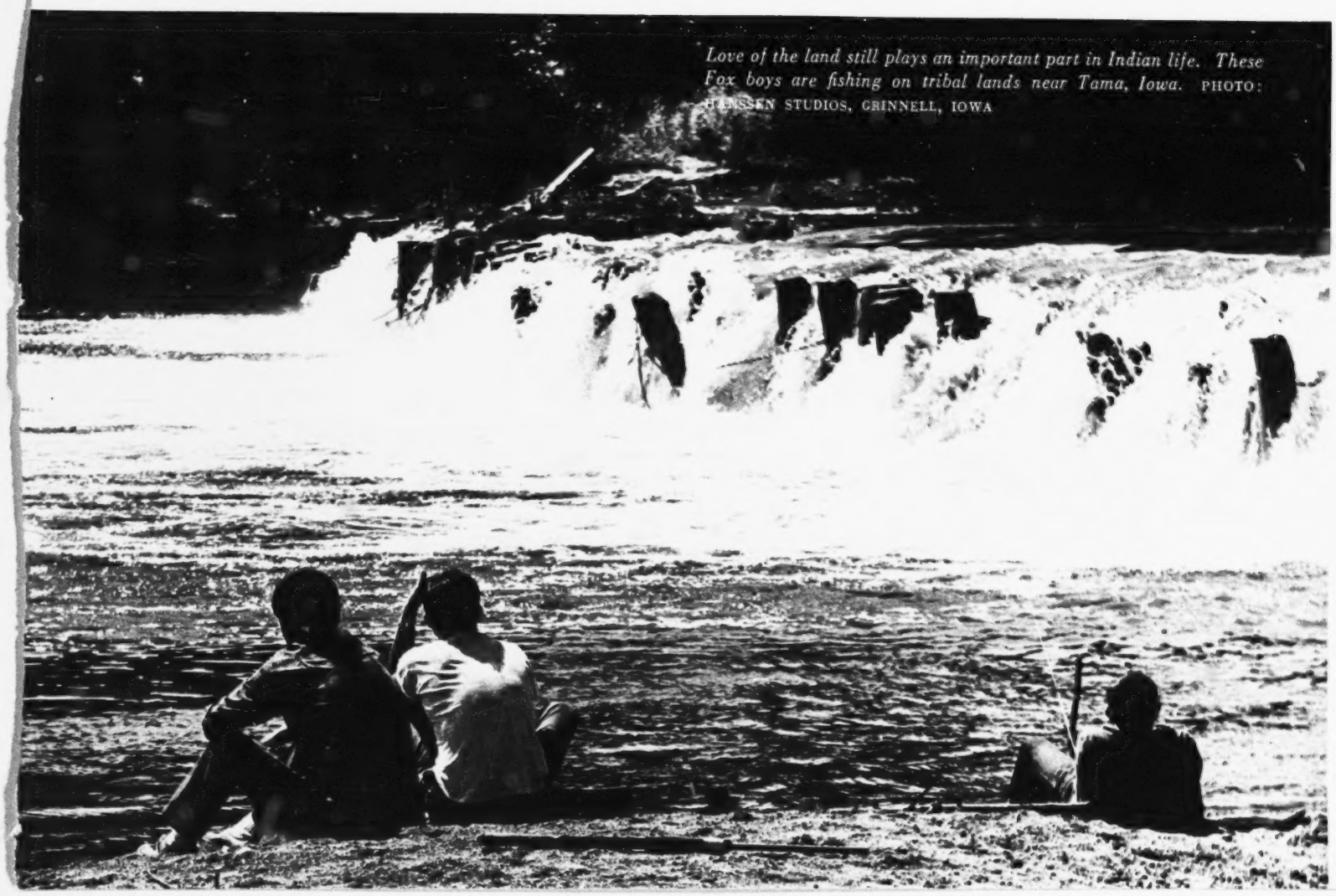
Wooden dugouts were the typical craft of these people, although they were familiar with the graceful canoes of the Chippewas and Hurons.

They resembled other Great Lakes Indians in the matter of clothing, wearing garments and moccasins made of deerskin.

Their political organization was similar to the Ottawa and Potawatomi systems. Organized into bands, they recognized band or village chiefs. Tribal chiefs were not recognized until late in the historic period. The ties of language, clan and kinship were the unifying factors.

The Grand Medicine Society appears again as an important feature of religious life among the three tribes. Sacred medicine bundles, actually religious objects in bags of skin or woven fibers, played a major role in ceremonial observances.

The Foxes have the distinction of having been the only



Love of the land still plays an important part in Indian life. These Fox boys are fishing on tribal lands near Tama, Iowa. PHOTO: HANSSEN STUDIOS, GRINNELL, IOWA

Algonquian tribe against whom the French waged war. Constantly at odds with the Chippewas and other neighboring tribes, they resented the guns and other aid which their enemies gained from the French.

In 1712 the Foxes planned an attack that would have destroyed the French-held Fort Detroit but for the timely arrival of reinforcements and friendly Indians. Combining forces with the Sacs, the Foxes then forged south and succeeded in driving the Illinois tribes out of a large part of their territory and occupying it.

At last, angered by the Fox practice of extracting tribute from passing traders, the French raised a force of volunteers and drove them down the Wisconsin River. In 1780 one final engagement with the Chippewas, allies of the French, almost annihilated the Foxes. The remaining tribal members then joined with the Sacs. Today the descendants of the two tribes live in small communities in Iowa, Kansas and Oklahoma.

The Sac Tribe is perhaps best remembered for their leaders Keokuk and Black Hawk, who waged war against the white men in 1832 and were finally defeated in the Battle of Bad Axe on the Mississippi River.

Chief Black Hawk of the Sac Tribe. PHOTO: COURTESY OF THE SMITHSONIAN INSTITUTION

The Miamis, whose most famous chief was the renowned Little Turtle, participated in the Indian wars of the Ohio Valley until the end of the War of 1812. Thereafter, they began to sell their lands and to move westward into Kansas. Today the descendants of this tribe, which once held most of the Wabash River country and all of western Ohio, are found in Indiana and Oklahoma.

Winnebago

The Winnebagos, when contacted by the French in 1634, lived in permanent villages in the area that now includes Lake Winnebago, the city of Green Bay, Wis., and the southern part of the Door Peninsula.

Farmers and hunters, they raised corn, squash, beans, and tobacco, supplementing these activities by collecting wild rice and gathering nuts and berries. They lived in dome-shaped wigwams of sapling poles covered with woven mats.

Winnebago society was divided into two groups—the upper or Air division and the lower or Earth division. There were also a number of clans. The Grand Medicine Society was a factor in religious life and a winter feast was held to propitiate deities believed to control tribal fortunes in war and hunting. A ceremonial Buffalo Dance was held each spring to summon the great herds back to Winnebago country, within reach of the waiting Indian hunters.

By 1862 the Winnebagos were settled on a reservation in Minnesota. There they were caught up in the events surrounding an Indian uprising of that year in which they did not take part. Although the Sioux were the tribe involved in the uprising, frightened white settlers insisted that many other tribes be removed from the State. The Winnebagos were assigned a new reservation in Nebraska. Many who had taken up individual farms remained in Minnesota and Wisconsin.

Menominee

The boundary between Wisconsin and the Upper Peninsula of Michigan along the Menominee River was the home of the Menominee Tribe. Although their closest tribal relations were probably with the Siouan speaking Winnebagos, the Menominees belong to the Algonquian language family. Much of their culture, including the use of the dugout canoe, was related to that of the Winnebagos. They farmed, hunted, fished, collected wild rice and gathered nuts, roots and berries. Of all these activities, hunting was probably least important. Corn, squash, beans, and tobacco were cultivated in garden patches near their permanent villages.

The tribal name of the Menominees is actually the Chip-

pewa word for wild rice and the importance of that cereal grain in their economy is apparent even today.

Generally at peace with the white man, the tribe once claimed all of the land from the mouth of Green Bay to the mouth of the Milwaukee River and, on the west, from the height of land between the Bay and Lake Superior to the headwaters of the Menominee and Fox Rivers.

Settled on a reservation near the head of Wolf River, Wis., they later ceded some of their lands to the United States for the relocation of the eastern Oneida and Stockbridge-Munsee Tribes. In 1961, the Bureau of Indian Affairs terminated its trust jurisdiction over Menominee lands and the Indians' status became the same as that of other Wisconsin property owners. The Menominees have experienced difficulties in coping with their economic problems. The Federal and State Governments are now working with the tribe to assist them in adjusting to their new status.

Stockbridge-Munsee

In 1883, the Stockbridge Indians, a remnant of the Mohican Confederacy, were moved from New York State, as were the neighboring Munsees, a division of the Delawares. They were resettled on new lands at the head of Green Bay, Wis., which had been purchased for them from the Menominees. Prior to the move the Stockbridge Indians had become incorporated with the Munsees.

A later attempt to resettle the majority of the Stockbridges and Munsees on lands beyond the Mississippi proved unsuccessful. The two tribes returned, in 1856, to a reservation west of Shawano, Wis., where they now live.

Oneida

Also transplanted from historic homelands in the eastern part of the United States are the Oneidas, who once occupied land in the present State of New York.

The Oneidas were members of the Iroquois Nation, a group of five tribes which banded together under the leaders Dekanawida and Hiawatha into a strong confederacy. These united tribes attained a high form of governmental organization and, through their combined strengths, were able to dominate the other Indians of northeastern North America for a time.

Three treaties—with the Menominees, the New York Indians and the Oneidas—were negotiated by the United States during the 1830's. Under the terms of these treaties the Government purchased land in east central Wisconsin from the Menominees and established a reservation for the Oneidas. By 1846 the tribe had sold most of its land in New

York State and removed to the new reservation.

Originally a tract of more than 65,000 acres, the Oneida Reservation today consists of some 2,000 acres of tribal land in 26 scattered tracts. There are also more than 500 acres in individual allotments. The principal village of Oneida, with a population of 150, is about four miles west of the city of Green Bay, Wis., at the center of the original reservation.

The Oneida Reservation lies amid the State's best farm land. Yet near this rural setting is located the highly industrialized and heavily populated Fox River Valley, where many descendants of the original Oneidas are now employed.

Sioux

The Dakota Sioux, whose history is told in greater detail in another booklet in this series, played a major role in the history of the Great Lakes region.

Included in the lands ceded to the United States under treaties in the early 1850's were some 19 million acres of Sioux land in Minnesota. When the State of Minnesota was admitted to the Union in 1858, settlers poured into the area and there were demands for further cessions of Indian acreage.

In the summer of 1862 a powder keg was ignited in Minnesota. An ill-timed delay by the Government in paying the annual annuity due the Santee Sioux under a treaty, coupled with general Indian unrest, resulted in a major Indian uprising. Led by Chief Little Crow, and others, the Sioux erupted in violent attacks on terrified white settlements, causing the deaths of 800 settlers and soldiers. Although the entire Dakota group did not participate in the so-called Minnesota Uprising, white reprisals were harsh when the violence was finally checked. At one point a bounty was paid for Sioux scalps, and few bounty hunters were inclined to ask for Indian credentials.

As a result of these events, frightened settlers began to demand removal of all Indians from Minnesota.

The Last Encounter

By the time the 20th century approached, however, the Great Lakes region had long been accustomed to peace between Indians and white men. Then one last battle occurred. In 1898 at Leech Lake, Minn., a group of Chippewas engaged a company of U.S. infantry, called in to quell a local disturbance over Indian timber rights.

When the excitement subsided and the dispute was settled, the Leech Lake Uprising—final military encounter between the first Americans and the newcomers—became a footnote in history.

INDIANS OF THE GREAT LAKES AREA TODAY

Descendants of some tribes that once roamed the Great Lakes region or who were moved into the area from the eastern seaboard are living today on more than 25 reservations or small tracts of trust land in Minnesota, Wisconsin, and Michigan. A group of nearly 800 Foxes, who call themselves Mesquakie, now lives on a reservation in Iowa.

Minnesota has the largest Indian population of the Upper Great Lakes region, with more than 15,000 Indians; Wisconsin has more than 14,000, and Michigan has about 10,000. (These figures are based on the 1960 U.S. census, including both reservation and nonreservation residents.)

In other States around the Great Lakes—Illinois, Indiana, and Ohio—there are small surviving groups of Indians who do not live on reservations and are not under any supervising agency. Some 900 or more descendants of the Miami tribe, an Algonquian-speaking group, now live in Indiana.

A member of the Saginaw Chippewa Tribe of Michigan puts the finishing touches to a set of snowshoes. Many of the old time crafts survive among descendants of the Great Lakes Indians.
PHOTO: FRANK BRADY, BUREAU OF INDIAN AFFAIRS

More than 11,000 Chippewas live on Minnesota reservations. The largest groups are at Red Lake, White Earth and Greater Leech Lake. There are about 400 Sioux living in southern Minnesota Indian communities.

In Wisconsin there are 10 reservations and a population of about 3,200 Chippewas, 1,400 Oneidas, and groups of Potawatomis, Stockbridge-Munsees, and Winnebagos. The Menominees, numbering over 3,000, comprise most of the population of Menominee County, the area which constituted their reservation before Federal supervision was terminated in 1961.

Michigan's Indian population consists of more than 1,000 Chippewas living on small tracts of trust land at Bay Mills, Isabella, and the Keweenaw Bay communities. There are also a few Potawatomis at Hannahville, as well as a number of Ottawas who do not live on any reservation.

Federal Services

Indians of the Great Lakes Area, as well as all other Indians in the United States, are full-fledged citizens, whether or not they continue to reside on reservations, by an act of Congress passed in 1924. A number of services are available to the reservation dwellers through the Bureau of Indian Affairs, and their land is tax-free.

Vocational education can pave the way to a better future. This young Potawatomi attends tax accounting classes in a Chicago business college. PHOTO: BUREAU OF INDIAN AFFAIRS

Education

Most Indian children in Wisconsin, Michigan and Minnesota attend public schools. Federal financial assistance is administered by the Bureau to help numerous school districts that enroll Indian children residing on nontaxable lands.

The Bureau of Indian Affairs also provides grants for

higher education, and for off-reservation adult vocational training, and where needed, basic education for adults on reservations. Although Federal services to the Menominees ended in 1961, grants for the education of Menominee public school children were authorized for several years thereafter.

Employment Assistance

Indian adults who seek job placement or vocational training are aided through a broad-range program that includes transportation and assistance to the trainee's family while he acquires new skills. Under contracts with the employers, the training may be received on the job so that the worker may earn while learning.

Welfare and Health

The Bureau of Indian Affairs operates a welfare program to meet the requirements of Indians who are not eligible for other types of general public assistance. Surplus foods, made available by the Department of Agriculture, are distributed to the needy through the tribal councils. Indian health is the responsibility of the U.S. Public Health Service's Division of Indian Health, which maintains two Indian hospitals in Minnesota at Cass Lake and Red Lake and an Indian health center on the White Earth Reservation. About $4 million has been spent in sanitation facilities for Indian homes and communities in the Great Lakes area. PHS contracts with local agencies to provide cost-free hospital and medical care for Indians where Federal services are not available.

Housing Aid

With the cooperation of the Housing Assistance Administration the tribes are aided in establishing housing authorities and applying for public housing units. In Michigan, 30 mutual-help and 40 low-rent houses are planned and 20 low-rent houses completed. In Minnesota, 159 mutual-help and 30 low-rent houses are planned, 52 mutual-help and 50 low-rent houses are being built, and 130 low-rent houses have been completed.

On Wisconsin's Bad River Reservation a planned low-rent housing development at Odanah will include 60 homes when completed. Throughout Wisconsin 93 mutual-help and 113 low-rent houses are planned, 80 mutual-help and 20 low-rent houses are being built, and 78 low-rent houses have been completed.

Artist's sketch of the new community at Odanah, Wis. on the Bad River Reservation.

Resource Development

The development of reservation resources is given priority in planning by both Federal and tribal officials.

More than 590 miles of roads on Indian lands in Wisconsin and Minnesota are maintained by the Bureau, with most of the maintenance work done by Indian employees.

A major Bureau program is concerned with preserving and improving Indian forests through a sustained-yield plan, with new growth replacing harvest. Income from forest products is becoming an important factor in Indian income in the Great Lakes Area. An outstanding example of this is the tribal enterprise of the Red Lake Chippewas, a sawmill which was built by the Indians at the cost of a quarter of a million dollars. When the mill was completely destroyed in a disastrous fire in 1965, the Red Lake Chippewas immediately proceeded to rebuild it. The new mill began operation on January 1, 1967. The sawmill enterprise brings an annual income of approximately $400,000 and employs about 60 tribal members. An additional 100 tribal members work in the woods and in a cedar craft manufacturing enterprise.

Dexterous and quick to learn new skills, many Indians find employment in industry. This member of the Lac du Flambeau Band of Chippewas in Wisconsin is shown at his job, assembling electronic parts. PHOTO: BUREAU OF INDIAN AFFAIRS

Industrial development of the reservations receives close attention in the all-out effort to increase Indian economic self-sufficiency. In Minnesota, seven industrial plants have located in Indian areas and employ tribal members in manufacturing sports garments, fiberglass products, furniture frames and cedar fencing; contract sewing; and tanning hides. A new furniture plant which will employ up to 300 is in process of being established on Red Lake Reservation. In Wisconsin, other industries employ Indians in producing precision gears, articles of clothing, electrical meters and parts, wood and food products, and electronic and educational aids. All these plants are located in the areas where Indians live.

Indian industries, both tribally and individually owned, are encouraged by the Bureau. In 1967 the Indians in the area received over $4.6 million from the same financing institutions as other citizens for enterprises of various types. They also borrowed $1.9 million from the Bureau's revolving fund. The Indians used over $350,000 of their own money to make loans to members and finance tribal enter-

Each year more people spend vacations in Indian country. A view of the entrance to the tribally operated Ojibwa Campgrounds on Keweenaw Bay, Baraga, Michigan. PHOTO: BUREAU OF INDIAN AFFAIRS

prises. The Lac Courte Oreilles Band of Lake Superior Chippewa has financed cranberry farming. The Stockbridge-Munsee community operates an arts and crafts enterprise. The Red Lake Band has financed and is operating a sawmill.

The woodlands, lakes and forests in Indian country have long been recognized as potential sources of income through recreational development. At Grand Portage in Minnesota plans are underway for an extensive effort to attract visitors to the reservation. The Red Lake Chippewas cooperate with the Bureau of Indian Affairs, the State College at Bemidji, and the Beltrami County Welfare Department to provide guide services through the beauties of their lands—not the least of which is the Clearwater Game Preserve.

An important source of development funds has been the judgment award monies received by some Indian groups as a result of claims against the Government filed with the Indian Claims Commission. The awards usually represent additional payment for lands ceded to the United States in the past and help to provide stepping stones to economic security.

In August 1964 a public law provided for disposition of an award of $1,797,761 received by the Red Lake Chippewas from the Indian Claims Commission. The tribe has used the money to establish a credit program, scholarship fund, and industrial development program for its reservation. In recent years the credit program has emphasized the development of better reservation housing.

Two awards totaling more than $3,900,000 were granted to other groups of Minnesota Chippewas, and disposition of those funds has been authorized. A substantial portion of the money is being used for such purposes as industrial development, housing, and education programs on the White Earth, Leech Lake, and Mille Lacs Reservations.

U.S. GOVERNMENT PRINTING OFFICE: 1968 O—311-555

THINGS TO DO—PLACES TO SEE IN

GREAT LAKES INDIAN COUNTRY

Minnesota

Good hunting; fishing; camping; swimming
Grand Portage National Historic Site and Monument
Isle Royal National Park in Lake Superior
Wild Rice Festival in August at Deer River, on the Leech Lake Reservation
Indian Museum at Vineland, on the Mille Lacs Lake Reservation
Reconstructed Indian huts and old stockade at Old Fort Mille Lacs
Bagley Wild Life Museum at Bagley, Minn.
Annual Fair on Red Lake Reservation in August
Fourth of July Celebration at Red Lake

Michigan

Scenic drive along Lake Superior to Tahquamenon Falls and Whitefish Point on the Bay Mills Reservation
Excellent hunting and fishing; summer and winter recreational activities
Ojibway Trailer Park and Campgrounds on L'Anse Reservation

Wisconsin

Fishing, hunting, swimming
Indian dances at Hayward near the Lac Courte Oreilles Reservation in summer
June through August Indian dances at Lac du Flambeau
Scenic off-shore islands in Lake Superior near Red Cliff Reservation

Iowa

Former residents of the Great Lakes Area now living on the Sac and Fox Settlement hold an annual Mesquakie Indian Pow-Wow celebration in August at Tama

As the Nation's principal conservation agency, the Department of the Interior has basic responsibilities for water, fish, wildlife, mineral, land, park, and recreational resources. Indian and Territorial affairs are other major concerns of America's "Department of Natural Resources."

The Department works to assure the wisest choice in managing all our resources so each will make its full contribution to a better United States—now and in the future.

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Washington, D.C. 20402 - Price 20 cents